

SAINT CATHERINE OF SIENA

vessel of thy body and make it again in the garden of H< Church, in other wise than in the time passed.' And, that sw Truth clasping me round with most winning ways and woi which I pass over, my body began to breathe a little, and to sh that the soul had returned to her vessel. I was full of wond and such great anguish remained in my heart that I still have there. Every joy, every consolation, and all bodily food w taken from me; when I was then brought back into the pi above, the room seemed to me full of demons ; and they beg to give me another battle, the most terrible that I ever endur striving to make me believe and see that I was not she who \ in the body, but, as it were, an unclean spirit. I called upon divine aid with a sweet tenderness, not, indeed, refusing labo albeit I said : ^f O God, come to my assistance ; O Lord, *mi* haste to help me. Thou hast allowed me to be alone in t battle, without the consoktion of the father of my soul, of wh I am deprived through my own ingratitude.'

" Two nights and two days passed with these tempests. T is it that the mind and desire received no injury, but the und standing remained ever fixed upon its object, and the body seem as it were, to have died. Afterwards, the day of the Purificat of Mary, I wished to hear Mass. Then were all the myste renewed ; and God showed the great need that was, and is, afterwards appeared; for Rome has been all on the point revolting, traducing miserably and with great irreverence. '. God has laid the ointment upon their hearts, and I believe 1 the affair will have a good conclusion. Then God imposed u me this obedience, that, all this time of holy Lent, I should h the desires of all the family sacrificed and offered up in His si{ with this sole intention, namely, for Holy Church ; and ths should hear a Mass every morning at dawn ; which, you kn is an impossible thing for me, but, in obedience to Him, evi thing has become possible. So much has this desire becoir part of me, that the memory retains nought else; the un< standing can see nought else, and the will can desire nought < And not merely does she reject the things of this world for